2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6



A2 They are upright in
[48] carriage and have a light, lithe, springy walk when young. Their noses are short and straight, flattish and rounded at the nostrils. Their mouths are wide, as a rule, and the lips thick. The neck is short and the brow high, broad and massive. The eye-socket is round and the eyebrows thick and long. They speak of themselves as people of the "same eye-socket" in contradistinction to their Japanese neighbours, whose eyes are very often almond-shaped. Just as the Jews of old said "bone of my bone" and "flesh of my flesh" to indicate blood relationship, so the old Ainu even
148 today say, "people of the same eye-socket," when they
826 refer to their own people. To have round, fat, red, chubby faces is considered by them to be very beautiful, and a fine pair of dark brown, twinkling, wide-awake round eyes peeping from under the eyebrows is quite a pleasing phenomenon. Especially is this so with children. Wavy hair is much prized among them, and one who has curly hair is said to be a person having the "hair of the gods."

826 The beards of the men form a remarkable feature
302 among them. They are very proud of them, more especially if they are extra long. And they take great care of them. I was once asked if I could give a man some grease or oil to put on his hair to make it look more glossy and grow longer! "What do you use yourself?" he asked! I have seen fine bushy beards more than a foot long among them, which, when turned white, gave the men a very dignified, venerable and patriarchal appearance. But I am bound to say that
● [65] one does not now meet with so many old men as one did fifty years ago. The people do not seem to live so long now as they did in years gone by.

2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6



161 628 In considering the causes of this decrease, there are found to be several reasons which may be cited. From the oldest times there have been many bloody battles fought with the Japanese. The warfare was continuous throughout the ages, as has been shown in a previous chapter. Then there were misunderstandings causing internecine strife with pitched battles. And so the people have naturally been bleeding to death. This clan antagonism has not yet quite died out, but has now become a very weak factor among them. Forty-five years ago, it was so strong that I was once refused hospitality in one district because I had come from another. I was speaking Ainu only and my dialect betrayed me. However, on my second visit some years later, all was well and I met with no trouble.

177 161 Then, there are now two and a half millions of Japanese here against about 15,000 Ainu. The former are pushing the people greatly, for the Ainu cannot compete with them. Next, they have had to come so [562] suddenly from a meat and fish diet to a vegetarian one. This has told on their constitutions. There is 161 too much blood-relationship among them, through in- [582] termarriage between people of their own village or district only. This has had a dire effect on them mentally. They have known nothing of medicine in general, and hygienic rules are nil. There has been a good [165 deal of child mortality among them, and many of the 842] women are sterile. Many people die of consumption. Their smoky dwellings are not fitted for the preservation of health. It is sad to see them becoming extinct, but it is inevitable. In them I think the Japanese are losing a great asset to the Empire. The numbers are now being kept up, as they have been for some time past, by adopting Japanese children and registering them as Ainu. And marriage with the Japanese themselves is taking not a few. There is an ever-increasing [144 162] number now of half-breeds, and among those called

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6



collectively, are called by the Japanese "The Hokkaido." The nearest of the Kuriles to Yezo is Kunashiri, and south of it lies the smaller island of Shikotan; then comes Etorofu, the largest of the group; then Urup; after this a number of unhabited islets, reefs, and rocks form a barrier separating the Otkoshk Sea from the Pacific Ocean. Shimushir, at the south-western end of this barrier, and Onekotan, at the north-eastern, are the two largest, Shimushir being about thirty miles in length and four or five wide, and Onekotan about twenty-five miles long and eight wide. Paromushir (a corruption of the Ainu words *poro*, large, and *mushiri*, island) is the last island of the group. It has a large reef on its south-east coast, and is divided by a channel six or seven miles wide from Cape Lopatka, the most southern point of the Kamschatkan peninsula. Paromushir is about twice the size of Urup, and is very mountainous, with rugged cliffs of volcanic formation, and high picturesque peaks, bearing the same characteristics as the scenery in Etorofu and Kunashiri, and also of Kamschatka. I have mentioned this last island, as it is of some interest, being the most northern point of the Japanese empire; and also to a certain extent it is interesting from a geological point of view, but, as far as I know, it is not inhabited now, and the few Kurilsky Ainu who formerly lived there migrated further south from one island to another, till Shimushir [1] and Urup [2] afforded them a more hospitable home. However, they were not to live there for long, for the Japanese Government, asserting that subjects of the empire who chose to live so far could not be properly looked after, sent the small ship on which I was now travelling on a mission with orders to bring them all down to the formerly deserted island of Shikotan. The orders had to be obeyed; and reluctantly setting fire to the huts which they were about to abandon and never to see again, ninety souls, all that remained of that nomad tribe of Ainu, were embarked and carried into exile at Shikotan. The quiet life on the Shikotan rocks little suits the roaming disposition of the Kurilsky Ainu; and though even formerly they were rapidly dying out, the rate of mortality has increased since their exile. Having thus verified the fact

[1] *Shimushir*, High Island. [2] *Urup*, name given to a kind of salmon.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6



858 seldom see them wilfully ill-treating them; but according to civilised notions Ainu women make shockingly bad mothers. 855 They love, but they do not look after, nor practically take care of, their little ones after these are about a year and a half old; and as to washing them, combing their hair, educating them, or trying to cure them of the thousand and one [164] wretched skin diseases, which come chiefly by their own neglect, an Ainu mother puts her hand to these things no more than the men put theirs to the building of a temple or the creation of a literature. This neglect is not with them, as it would be with us, an intolerable crime, but is the natural result of their animal instinct as contradistinguished from rational development. For if a baby is not old enough at one and a half years of age to take care of himself, he is of no good as an Ainu. It is needless to add that, in these circumstances, most of them are of no good, and that the percentage [165] of infantile deaths is appalling to a civilised mind.

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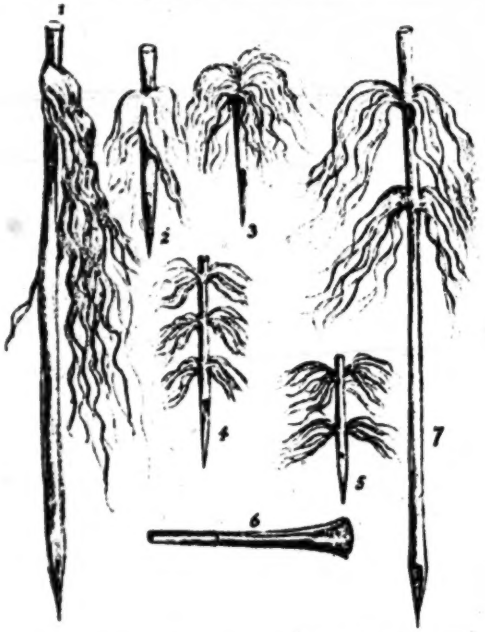


1, 7. INAO-NETUBA. 2, 3, 4, 5, CHISEI-KARA-INAO.
6, A PESTLE OR POUNDER.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6



out, destroyed by consumption, lunacy, and poverty of blood. All the members of one village are necessarily related to one another; and, as I have demonstrated in a previous chapter, this is the main cause why certain diseases are common to one community and utterly unknown to others, and certain hereditary talents or tendencies are frequent in one village and imperceptible in the next.

The Ainu seem to have no Platonic love; their love is purely sexual. It is not to be wondered at, in a country where marital relations are so peculiar, that very little love is felt for children beyond a certain age. The mother suckles her own child usually for seven or eight months. She can bear children till she is about thirty-five, though some who seem to be much older are still fruitful. It was difficult to ascertain this fact for no Ainu knows his own age. As far as I could learn fertility is neither hindered nor checked in any way—either by adopting a peculiar diet or by other practices. On the other hand, many a woman is sterile, and many are also affected with the most horrible of all diseases. I am inclined to think, however, that this special malady was imported to Yezo with Japanese civilisation, for it is in the more civilised parts of the Ainu country that it is most frequent.

There is probably no country in the world where there is so much loss of infant life due to want, accidents, and diseases, as with the Ainu. Abortion is common, owing to the severe exertion of the mother during pregnancy; and many a child dies not many days after birth for the same reason, and consequent disappearance of milk in the mother's breasts. The greater mortality of children, however, is between the age of six and ten. Only a small percentage of these poor creatures live to take part in the game of life; while many succumb to ill-treatment and the most horrible skin eruptions. Thus we have a good explanation of the frightful rapidity with which the Ainu race is fast disappearing. Naturally, those few who survive grow strong and healthy; but their great fondness for alcoholic drinks, which they can now so easily procure from the Japanese, destroys even them.

One is generally struck in Ainuland by the number of old men and children, and by the almost entire lack of young fellows between the age of fifteen and thirty. This is due